पातञ्जलयोगसूत्राणि - समाधि पादः

pAtanjalayogasUtrANi – samAdhi pAdaH

Shlokas in Devanagari and English with

Meanings in English

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Sanskrit-Intranslatables

The essence of meaning(artha) in Sanskrit, is in the sounds(vAk) themselves.

Once multiple sounds combine to form a word, they are quite hard to translate into any other language of existence.

Translations made in this work, are only close approximations which help us gain some context.

The complete extent of each sutra can only be revealed internally, by meditating upon its constituent sounds.

योगेन चित्तस्य पदेन वाचां मलं शरीरस्य च वैद्यकेन ॥
योऽपाकरोत्तमं प्रवरं मुनीनां पतञ्जलिं प्राञ्जलिरानतोऽस्मि ॥

yogena chittasya padena vAchAm malam sharIrasya cha vaidyakena
yoapakarottam pravaram munInAm patanjalim prAnjalirAnatosmi

The one who cleansed the impurities,
of the mind, through yoga,
of the speech, through grammar and
of the body, through medicine;
I bow down with my folded palms,
to that highest of sages, Patanjali.

पातञ्जलयोगसूत्राणि

pAtanjalayogasUtrANi

The abridged-concepts of yoga, by sage Patanjali

॥ प्रथमोऽध्यायः ॥
prathamaH adhyAyaH

The First Chapter

॥ समाधि पादः ॥
samAdhi pAdaH

The section on "An Equanimous Mind"

अथ योगानुशासनम् ॥ १.१॥
atha yogAnushAsanam 1.1

And now, the self-discipline of Yoga.

योगश्चित्तवृत्तिनिरोधः ॥ १.२॥
yogashchittavRttinirodhaH 1.2

Yoga is control over the compulsive cyclical actions
of one of the aspects of the mind, called chitta.

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ १.३॥
tadA draShTuH svarUpeavasthAnam 1.3

It is then, that one is established
in the true sense of the seer, called self.

वृत्तिसारूप्यमितरत्र ॥ १.४॥
vRttisArUpyamitaratra 1.4

Otherwise, one is verily identified
with the cyclical actions of the mind.

वृत्तयः पञ्चतय्यः क्लिष्टाऽक्लिष्टाः ॥ १.५॥
vRttayaH panchatayyaH kliShTAakliShTAH 1.5

These cyclical actions are of five kinds,
some complex and some simple.

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥ १.६॥
pramANaviparyayavikalpanidrAsmRtayaH 1.6

These five, are pramANa=judgement, viparyaya=misjudgement,
vikalpa=imagination, nidrA=sleep, and smRti=remembrance.

प्रत्यक्षानुमानागमाः प्रमाणानि ॥ १.७॥
pratyakShAnumAnAgamAH pramANAni 1.7

pramANa=judgement, is through pratyakSha=direct experience,
anumAna=inference, and Agama=acquisition.

विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ॥ १.८॥
viparyayo mithyAjnAnamatadrUpapratiShTham 1.8

viparyaya=misjudgement, is illusory and false knowledge
which is rooted in the misidentifaction of truth.

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ॥ १.९॥
shabdajnAnAnupAtI vastushUnyo vikalpaH 1.9

vikalpa=imagination, is a result of knowing something
at the surface, without a complete picture.

अभावप्रत्ययालम्बना वृत्तिर्निद्रा ॥ १.१०॥
abhAvapratyayAlambanA vRttirnidrA 1.10

nidrA=sleep, is a cycical activity of rest
which is supported by the state of non-being.

अनुभूतविषयासंप्रमोषः स्मृतिः ॥ १.११॥
anubhUtaviShayAsanpramoShaH smRtiH 1.11

smRti=remembrance, is retaining old experiences
without letting them pass.

अभ्यासवैराग्याभ्यां तन्निरोधः ॥ १.१२॥
abhyAsavairAgyAbhyAM tannirodhaH 1.12

These are controlled through abhyAsa=Practice
and vairAgya=Dis-identification.

तत्र स्थितौ यत्नोऽभ्यासः ॥ १.१३॥

tatra sthitau yatnoabhyAsaH 1.13

abhyAsa=Practice is an attempt to continuously be
in such a state of control.

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः ॥ १.१४॥
sa tu dIrghakAlanairantaryasatkArAsevito dRDhabhUmiH 1.14

It is strenghtened by prolonged, uninterrupted,
and well-performed application of action.

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ॥ १.१५॥
dRShTAnushravikaviShayavitRShNasya vashIkArasanjnA vairAgyam 1.15

vairAgya=Dis-identification is control
over the thirst for objects of senses,
which have either been perceived or just been heard about.

तत्परं पुरुषख्यातेर्गुणवैतृष्ण्यम् ॥ १.१६॥
tatparaM puruShakhyAterguNavaitRShNyam 1.16

It is a state of the beyond, born out of the true knowledge of the self,
when one is beyond the thirst of even the guNas=qualities themselves.

वितर्कविचारानन्दास्मितारूपानुगमात् संप्रज्ञातः ॥ १.१७॥
vitarkavichArAnandAsmitArUpAnugamAt samprajnAtaH 1.17

samprajnAta-samAdhi='Eqanimous-Mind which still discerns',

is a state which is a consequence of vitarka=spiritual reasoning, vichAra=deep thought, Ananda=pure bliss, and asmitA=knowing the sense of 'I'.

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ॥ १.१८॥
virAmapratyayAbhyAsapUrvaH sanskArasheShoanyaH 1.18

The other state, asamprajnAta-samAdhi='Eqanimous-Mind beyond discernment'
is a cosequence of the continuous practice of giving rest to the mental activity,
where only ones samskAras='latent-tendencies' remain.

भवप्रत्ययो विदेहप्रकृतिलयानाम् ॥ १.१९॥
bhavapratyayo videhaprakRtilayAnAm 1.19

For those who are videha='without a body' and
prakRtilaya='immersed in one's own nature',
this state is caused by just bhava='simply being'

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ॥ १.२०॥
shraddhAvIryasmRtisamAdhiprajnApUrvaka itareShAm 1.20

And for all others, this state is caused as a consequence of
shraddhA='steadfast focus',
vIrya='high energy', smRti='constant remembrance',
samAdhi='equanimity', and prajnA='pure perception'

तीव्रसंवेगानामासन्नः ॥ १.२१॥
tIvrasanvegAnAmAsannaH 1.21

It is easily attainable to those who approach it with a keen resolve.

मृदुमध्याधिमात्रत्वात् ततोऽपि विशेषः ॥ १.२२॥
mRdumadhyAdhimAtratvAt tatoapi visheShaH 1.22

This resolve is of three kinds again, mRdu='mild',
madhya='medium' and adhimAtra='intense'.

ईश्वरप्रणिधानाद्वा ॥ १.२३॥
IshvarapraNidhAnAdvA 1.23

It can also be attained through praNidhAna='abiding in' Ishwara.

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥ १.२४॥
kleshakarmavipAkAshayairaparAmRShTaH puruShavisheSha IshvaraH 1.24

Ishwara is that distinguished sense of self, beyond and untouched
by the realms of klesha='afflictions', karma='actions',
vipAka='results' and Ashaya='intentions'.

तत्र निरतिशयं सार्वज्ञबीजम् ॥ १.२५॥
tatra niratishayaM sArvajnabIjam 1.25

In that Ishwara, is contained the seed of all knowledge.

स पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥ १.२६॥
sa pUrveShAmapi guruH kAlenAnavachChedAt 1.26

That Ishwara, is the guru='illuminator' of all who came before,
due to the unending nature of time.

तस्य वाचकः प्रणवः ॥ १.२७॥
tasya vAchakaH praNavaH 1.27

The descriptor of Ishwara, is praNava='the first sound'.

तज्जपस्तदर्थभावनम् ॥ १.२८॥
tajjapastadarthabhAvanam 1.28

It is that which is to be chanted repeatedly,
and it's essence which is to be contemplated upon.

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ॥ १.२९॥
tataH pratyakchetanAdhigamoapyantarAyAbhAvashcha 1.29

From that arises the knowledge of individual consciousness,
and the absence of antarAya='obstacles'.

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वानि
चित्तविक्षेपास्तेऽन्तरायाः ॥ १.३०॥
vyAdhistyAnasanshayapramAdAlasyAviratibhrAntidarshanAlabdhabhUm
ikatvAnavasthitatvAni

chittavikShepAsteantarAyAH 1.30

antarAya='obstacles' are those which scatter the mind.
They are vyAdhi='illness', styAna='procrastination',
samshaya='doubt', pramAda='negligence', Alasya='laziness',
avirati='failure to not-cling', bhrAnti-darshana='hallucination',
alabdha-bhUmikatva='inability to gain grounding',
and anavasthitatva='unsteadiness'

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ॥ १.३१॥
duHkhadaurmanasyAngamejayatvashvAsaprashvAsA
vikShepasahabhuvaH 1.31

When the mind is scattered, it leads to duHkha='suffering',
daurmanasya='depression', angamejayatva='losing control over the limbs',
and shvAsaprashvAsA='laboured breathing'

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ॥ १.३२॥
tatpratiShedhArthamekatattvAbhyAsaH 1.32

The only way to overcome these, is through focused practice on attaining to one-truth.

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम् ॥ १.३३॥

maitrIkaruNAmuditopekShANAM
sukhaduHkhapuNyApuNyaviShayANAM bhAvanAtashchittaprasAdanam
1.33

The mind gets clear and pleasant through the feelings of
maitrI='friendliness',
karuNA='compassion', muditA='joy', and upekShA='neutrality'
towards the objects of sukha='pleasantness', duHkha='unpleasantness',
puNya='virtue' and apuNya='vice'.

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ॥ १.३४॥
prachChardanavidhAraNAbhyAM vA prANasya 1.34

Or through the controlled inhalation and exhalation
of one's prANa='life airs'

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धिनी ॥ १.३५॥
viShayavatI vA pravRttirutpannA manasaH sthitinibandhinI 1.35

Or the states of the mind are also steadied,
by sensations caused by ones own intrinstic nature.

विशोका वा ज्योतिष्मती ॥ १.३६॥
vishokA vA jyotiShmatI 1.36

Or by a bright state of mind, free of sorrow.

वीतरागविषयं वा चित्तम् ॥ १.३७॥

vItarAgaviShayaM vA chittam 1.37

Or by keeping the chitta devoid of entanglement
with the objects of the senses.

स्वप्ननिद्राज्ञानालम्बनं वा ॥ १.३८॥
svapnanidrAjnAnAlambanaM vA 1.38

Or by seeking support in the knowledge of dream and sleep-states.

यथाभिमतध्यानाद्वा ॥ १.३९॥
yathAbhimatadhyAnAdvA 1.39

Or through meditation upon any object of ones choice.

परमाणु परममहत्त्वान्तोऽस्य वशीकारः ॥ १.४०॥
paramANu paramamahattvAntoasya vashIkAraH 1.40

Even the tiniest and the most enormous,
are within the grasp of such a person.

क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु तत्स्थतदञ्जनता समापत्तिः ॥ १.४१॥
kShINavRtterabhijAtasyeva maNergrahItRgrahaNagrAhyeShu
tatsthatadanjanatA samApattiH 1.41

The one whose compulsive cyclical activities are subdued,
and the mind is clearing up like a crystal,
attains to the capability of being established as one,

with all the activities of being the grahItR='the consumer',
grahaNa='the act of consumption', and grAhya='the consumed'.

तत्र शब्दार्थज्ञानविकल्पैः संकीर्णा सवितर्का समापत्तिः ॥ १.४२॥
tatra shabdArthajnAnavikalpaiH sankIrNA savitarkA samApattiH 1.42

There comes the capability of savitarka-samAdhi,
which unites the three factors of shabda='the sound',
artha='it's essence' and jnAna='the knowledge of it'.

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का ॥ १.४३॥
smRtiparishuddhau svarUpashUnyevArthamAtranirbhAsA nirvitarkA 1.43

When even the imprints of memory clear up,
and it feels like one's own form is absent,
such a state where only artha='the essence'
shines through is called as nirvitarka-samAdhi.

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता ॥ १.४४॥
etayaiva savichArA nirvichArA cha sUkShmaviShayA vyAkhyAtA 1.44

It is by these two samAdhis, that the subtle concepts of
savichAra='thoughtfulness', and nirvichAra='thoughtlessness' are
described.

सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम् ॥ १.४५॥
sUkShmaviShayatvaM chAlingaparyavasAnam 1.45

These subtle states only remain as long as there is the perception of a form,
and cease to exist beyond that.

ता एव सबीजः समाधिः ॥ १.४६॥
tA eva sabIjaH samAdhiH 1.46

It is these states, which are called as
sabIja-samAdhi='states of causal equanimity'

निर्विचारवैशारद्येऽध्यात्मप्रसादः ॥ १.४७॥
nirvichAravaishAradyeadhyAtmaprasAdaH 1.47

Through skill and competence in nirvichArA='thoughtless states of meditation',
one enters the realm of adhyAtma='spirituality'

ऋतम्भरा तत्र प्रज्ञा ॥ १.४८॥
RtambharA tatra prajnA 1.48

In that realm, one's perception is filled with Rta='the true reality of existence'.

श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात् ॥ १.४९॥
shrutAnumAnaprajnAbhyAmanyaviShayA visheShArthatvAt 1.49

The knowledge of this reality is unique,

and different from that which is normally percieved through ones senses and logic,
due to its nature of being all-encompassing.

तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी ॥ १.५०॥
tajjaH sanskAroanyasanskArapratibandhI 1.50

The impressions born out of this perception,
prevents other inherent compulsive tendencies of all kinds.

तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः ॥ १.५१॥
tasyApi nirodhe sarvanirodhAnnirbIjaH samAdhiH 1.51

When even this perception, and everything else is stopped under one's control,
such a state is called as nirbIja samAdhi='a state of causeless equanimity'

॥ इति पतञ्जलिविरचिते योगसूत्रे प्रथमः समाधिपादः ॥
iti patanjalivirachite yogasUtre prathamaH samAdhipAdaH

Thus, is the first chapter, called samAdhipAda
in the yoga sutras composed by Patanjali.